Cheap Riches,

OR A

Pocket-Companion,

Made of

Five hundred Proverbial Aphorismes, &c. as the next ensuinge page will more particularly notifie.

Prov. 20. 14.

Naught; Naught, saith the Buyer: but when he is gone away, then he boasts.

Chap. 3. 14.

For the Merchandize of it is better than the merchandize of Silver, and the Gaine thereof than fine Gold.

By Nathanaell Church.

London, Printed by *S. G.* to be sold at the Beare and Fountain in *Cheap-side*, 1637.

The Contents of the Booke.

200 *Golden sayings by* Henery Church.

300 *Silver sayings, and the Conscionable Politition, by* Nathanaell Church.

46. 11. 3. 511

To the Honourable, *William Pen*, Vice-Admirall to the English Navy, whom God preserve and prosper.

Honored Sir,

YOur favourable *Expressions of* tender *Charity to me*, *have neither been* few *nor* small; *the Commemoration whereof might* well *command your unworthy Servant into a* better *and* larger *Testimony of* your noble *Generosity*, & my humble *Acknowledgement*. *But I*

must act now not *according* to your meritorious *Worth*, *but* my slender *Ability*.

'Tis pitty that Good-Will should loose any *thing*, *but what is* not *worth a Keeping*: *much lesse then should well-doing passe* thankleſſe *on Earth*, *which goes not* rewardleſſe *in Heaven*.

Sir, *I cannot* crowd *your Beneficence into an Epistle*, *nor Gods* miraculous *Memorials into the most* voluminous *Folio*.

'Tis not unknown what a

lang-

anguishing *Distemper* persecuted *me from Country to City*; banished *me from shore, and* almost *from my Self*; *gave me* many *Months Chase at Sea*, emptied *me of comfort, &* fill'd *me with Complaints*: *In so much as a* Pining *Body and a* repining *Soule (the Lord forgive me) were mine* inseparable *Companions for a* long *time. But I will be* discontented *at nothing but my* own *Discontent.*

Ever since I was your Honours Weak *and* Worthlesse

Chaplain in the Lyon, Centurion, Fairfax, Triumph, *and the* James, *I wanted* nothing *but Thankefulnes; nor could I complain of* any *thing but my* own *Unbeliefe*. I was among you in fear, & weakneſs, and much trembling, *that I may borrow* Pauls *words* 1 Cor. 2. 3. *though I cannot utter them in that* more ſpirituall *ſenſe, that* He *doth.*

But I may well ſing to God, Pſal. 103. 1, 2, 3, 4, 5. verſes, *and I pray God make my Life* (*which he hath* graciouſly

length-

lengthned) a Comment upon the whole *Pſalm.*

When I think of my Reſtoratives for Soul and Bodie, that Counſell, Encouragement and Comfort, which your prudent *Head, your* tender *Eye, your* honeſt *heart, your* liberall *Hand, your* faithfull *Tongue adminiſtred unto me, I ſay (from the ſoul of a* Nathanael) *For my Life I cannot thanke you* too much, *nor GOD* enough *And indeed, while I am telling you ſtories of your own Kind-heartedneſſe,*

me-thinks I hear you reply on this poor crooked Stoper, look up higher to the LIVING GOD, & say to that the same CELESTIAL EXCELLENTISSIMO, What shall I do unto thee, O thou preserver of men! Job 7.20. What shal I render to the Lord for All his benefits towards me? Ps. 116.12. I have tryed many helps for my Recovery, but all to no purpose. Now I feel, and find that the Lords way is in the Sea, and his Path in the mighty waters, and his foote-

foote-steps are *not* knowne, *Psal.* 77. 19. *To this* good *and* great *God* (*from whose Ocean you borrow your streams of Bounty*) *I recommend your* Honour, *and* all yours, *both by Sea and Land*, humbly *desiring him to* bind up *your Soul in the* Bundle of Life, *to let the* Blessing of Him that was *ready* to *perish come upon you* (*as* Job 9. 3.) *The* LORD *Register you into the Number of those whose Bowels* yearn *to the* distressed, *whose Hands* open *to the* Afflicted,

and whom None is able *to reward, but He, who* hath Moſt *and* deſerves All, *yet is* contented *with a* little *in ſincerity; in whom I reſt,*

Your Honours *often* engaged

And *ſtill* indebted,

Nathanael Church.

Pre-

Prevention to the Reader.

FRiends, doe not thinke that theſe *brief* Sentences were drawn out of *thoſe* Texts of Scripture quoted *after* them. For the Sayings were written *ſome* Years before *any* Quotations were made. And thoſe places of Scripture were *only* ſet down toſhew how *near* theſe *rationall* Maximes come to *divine* Verity, and how nigh Kin Faith and Reaſon are.

I call

I Call my Fathers *Golden sayings*, and my own *Silver*, because his have the Priority, *not only* of Time, *but also* of Estimate: and besides *mine* Excell *his* in Nothing but Number, as Children do the Parents, and as Stars do the Sun and Moon.

As for my *own* Sentences, they have little or nothing in them that I have *begg'd*, or *borrowed*. Nay I fear, it will be said, that they have *too much* of my Self in them. But though they are like the Cob-

Cobweb, ſpun out of my *own* Bowels, yet *ſome* of them *well applyed* may ſtench a *bleeding* Conſcience.

They are (moſt of them) *common* Notions, but *never* the *worſe* for that: For the Sun, the Day, the Ayre, the Fire, the Water, the Earth, and the Goſpel are not the *worſe* for being cõmon, but the *better*. *Boni proprium eſt eſſe cõmune*, Tis *proper* to that wch is good, to be *common*: And that which does good to *many*, is *more* exc[illegible]

and *more divine*, ((κάλλιον θεότεσον, as *Ariſtot.*) then that, that does good to *one* only.

They are Trilineals, or *three lines* a piece (moſt of them) and ſo more *portable* for the Memory.

They are Pentad's, or juſt *five* in a Page: ſo that a man, (though *ſtreightned* in Time, notwithſtanding) may read to a Period *preſently*, & carry a *Theam to think on* with him, as an Antidote againſt *worſe* thoughts.

The

The very *blank* Spaces *between* them will prove *advantagious* to one that has *any* Good-husbandry, for there he may *interſcribe* any *other* compendious Apothegme, at Pleaſure and Leiſure.

As for my failings, I hope they will prove either but *ordinary*, or but *few*. But I could wiſh this were the *worſt* uſe I had made of my Pen, I hope 'tis *not* the *beſt*.

And

And he that every day doth mend,
Shall sure be perfect in the end

Much good may they do thee, *Who ever* thou art, Friend or Foe: so laies He, who is (in his Prayers to God for thee,)

Thine, (*whether thou wilt or no*)

N. C.

To

To the Reader.

READER, *Th' hast here a* little Gabinet,
Of Jewels rare: *a* precious Ring *be set*
With richeſt Stones: *a* Noſe-gay *that doth yeeld*
A ſweet *and* fragrant *Smell. Each* common *Field*
Hath not ſuch Flowers *as theſe. To tell thee true,*
Here's nothing *doth accoſt thee, but whats new.*
Theſe are not Forreign Proverbs Engliſh'd:
N *ſure: they are all* Brittains born and breed.
READER, *thou'lt ſay, having read th'* Adag'es,
The Author's MASTER OF THE SENTENCES.

Edw: Hicks
M. A.
utriuſq; Academiæ.

To

To the Reader.

READER, *Th'hast here a birth, which as*
I gather,
For it's conception ows to Son *and* Father:
An Issue which for'ts Mid wifery doth
stand
Mixtly indebted both to Sea and Land.
A lawful Prize. But o the Devil of Guilds
One Pocket *now* two *Churches can*
contain! (*blots*
Well. Yet beware thou, how thy Censure
The Author: ther's no Church without its
spots.
He's a Nathanael, *credit me, and I'le*
Avouch, when he wrote these, there was
no guile.
Possest his heart. Come, shew thy self to be
A Friend to Church, and I'le be so to thee.
But if thou hast a place for wonder fit,
Give it the CHURCH and COM-
MON WEALTH of WIT.

C. F.
M. A.

Authoris Amicus ad Lectorem.

MUch Profit, *Wiſdome*, *Learning*, *in* Few *Words*,
Small, *this* Cheap, *this* Uſefull *Tract* affords.
On any Page *vouchſafe to caſt thine Eye*:
And if thou canſt not like *it*, *caſt it by*.
How e're deſpiſe *not this* Senten[illegible] Schoole;
Leaſt thou be ſentenc'd a Cenſorious Foole.
Reader *what-ever*, *if thou* honeſt be:
It merits to keep Company *with thee*.

Will. Bodham.

To

To his Ingenous Friend *Mr. Nathanael Church* on his *Pocket-Companion.*

WHil'st thou was toss't upon the waving Main,
Me-thought Noes Ark was floating *once again.*
Thy Friends on Land were troubled much for thee,
To prove their Churches visibility.
Now if I want thy good society,
Thy book mean while shall my Companion *be.*
Where whiles thy Hand speaks to mine Eye: so here.
Mine eye becomes *thy Hands Interpreter.*

If great Bookes *be* great evils, *thou hast shewn*
A remedy: Thine's but a little one.
Since Coyn's *grown scant, 'twas wisely done by thee,*
To keep our Pockets *from* vacuity.

Tho. Ford.

Author

Author ad Patrem jam 17. annos defunctum.

WEll, I'le drop one Encomiaſticke, rather
Then by a Clowniſh ſilence robb my Father.
Leſt. if by me that name be vilifi'd,
I'me named ſacriligious parricide,
Though Him to praiſe, there needs no Paines, or Skill.
Of whom his very Foes could not ſpeake ill.
Here needs no Floriſhes, go, cunning Pates,
Goe, ſleep: His own workes praiſe him in the Gates.

Nay

Nay all the Rhetorick I can deviſe,
Is but to multiply Tautologies. *can*
His Theologick Miſcellanies
Him ſtudious prove, to know both
GOD and MAN. *(rotten:*
His Coffer long agoe is dead and
The Good mans Treaſure *muſt*
not be forgotten. *(rate,*
His Chriſtian letters *moſt elebo-*
Now out of print, I'de buy at any
Rate. *(repine,*
Meane while I will be thankefull, not
My Fathers Gold and Silver both
are Mine.

N. C.

ὁ τῶν H. C.
πρωτοτοκός

Golden

A Pocket-companion.

1. THings *unkown* we neither *desire*, nor *feare*

2. 'Tis extraordinary Wickedness, to think Nothing to be *wicked*.

3. Some Hearers are like the Aire, only hot, when the Sun *shineth*. See *Mat.* 13. four sorts of hearers.

4. *Short* Time hath *long* Winge, and flies away *swiftly*.

5. We may *well* spare our Thoughts from things *impossible* and *unprofitable*.

6. That Soul that is *most watchfull*, it *least sinfull*, Matth. 26. 41. Rev. 16. 15.

7. We can fathom from a Giants *Heart* to his *Mouth*; not a Dissemblers, see *Jer.* 12. 2.

8. *Gods Mercies* are as the Fountain, not as the Land-flood, *viz.* *constant*, not *uncertain*, and *beneficiall* not *prejudiciall*.

9. *Milk not drawn*, putrifies; *Riches not used*, rust. See *James* 5. 2, 3. see *Matth.* 6. 19, 20.

10. We are like the Aire, *dark* of our *selves*, Grace make us *light*, see 2 Cor. 4 6.

11. Pro-

11. *Prophane* Teachers like *Mercuriall ſtatues*, direct Others, not Themſelves, *Rom.* 2. v. 1. and v. 17. to 24.

12. This *little* Time is between too *vaſt* Eternities, conſider *Pſal.* 90. and *Pſal.* 102. 24. to the end.

13. If two *whiſtle*, the Dog ſtill comes to Him that hath the *Bone*, *note* Sauls *words*, 1 Sam. 22. 7.

14. The Hawke flies *higheſt*, but the *Hen* is the *better diſh*, ſee *Prov.* 15. 33. Taſt the next *Aphoriſm*.

15. The Wicked have often the *greateſt preferment*, but the Godly are alwaies *moſt profitable*, Heſt. 6. and 7. Chapters.

16. The

16. The shadow of Fame is sometimes long, sometimes short. As in *Joseph*, *Job*, *Jacob*, *Nebuchadnezer*, Dan. 4.

17. Much Grace makes a little Heaven here: truth of Grace makes sure of Heaven hereafter.

18. A Dispensation *to* sin is nothing so good as a Disposition *against* sin. Compare *Saul* with *Paul*. Study *Rom.* 7.14. to the end.

19. The more the Church suffers *here*, the Enemy shall suffer *hereafter*, *Micah.* 7.8,9,10. *Prov.* 24. 15.16,17, 18.

20. *Cham* escaped drowing by Water, yet was drowned in sin, *Gen.* 9. 18. to 28.

21. Dis-

21. Distempered Affections make our Griefs exceed our Crosses, *Gen.* 30. 1. *Matth.* 2. 18. *Jonah* 4. 9.

22. That which is a Burthen *within*, is like to be a Blemish *without*, Psalm 38. 4, 11. Rom. 6. 21.

23. Sin often prevailes against the godly, but their Resolution still revives, *Psalm* 39. 1. *Psalm* 17. 3.

24. Heavines and Fear very much hinder *good duties*, Psalm 69 3. Prov. 29. 25. 1 Sam. 26. 19. Psalm 40. 12.

25. In out distempers, or ill company, or solitarines, Sathan watches; see *Aphorism* 278.

26. *Diabolicall thoughts* are as *dust blowne*; the fault is not in the *Eyes*, 2 Cor. 12. 7, 8, 9. Rom. 7. 17.

27. What Satan *suggests* that Melancholly *keepes*. As in the despaire of *Cain*, *Saul*, *Judas*, &c.

28. They *never prosper*, whom Gods Children do *pray against*, Exo. 17. 11. Isa. 54. 17.

29. *GOD* washes with *blood*, We with *teares*, Luke 7. 38. Revel. 1. 5. Zach. 13. 1.

30. None do believe, because they are *worthy* to believe, *Ephes.* 2 8. *Heb.* 12. 2.

31. 'Tis

31. 'Tis better to *beare* Scoffes, than to *dissemble* Holineſs, *Marke* 8. 38. *Rom.* 1. 16. *Jer:* 20. 7,8,9. *Heb.* 11. 36.

32. We have more comfort of what we *give*, than of what we *get*, Pſal. 39. 6. Eccleſ. 2. 18, 19. Pſalm 41. 1, 2, 3, 4. Acts 20. 35.

33. Men are aſhamed to make *ſatisfaction*, who ſhamed not to *ſin*, Job 31. 33. 1 Sam. 15. 9, 11, 15, 30.

34. A *true Convert* purſueth Sin to *Victory*, 2 Tim. 4. 7. Rom. 12. 21. 1 John 5. 4.

35. The World is *unſtable*, being *round*; the New-Jeruſalem is *firme*, being *foure-ſquare*, Revel. 21. 16. τετράγωνος κεῖται.

36. We call that chance (or mischance) which comes between the Purpose and the End.

37. We are *secure* amongst Friends, But *watchfull* amongst Enemies, *Psal.* 30. 6. *Neh.* 7. 3.

38. Breath is not the life, yet we live with it: workes save not, yet we are saved with them.

39. *Christ* obeyed for satisfaction, *we* obey for Gratulation, *Rom.* 5. 19. 1 *Thes.* 5 18.

40. Our waies are direct and streight, when both Ends agree with the Middle.

41. There

41. There is a thirſt of Emptineſs, and another of Deſire: the firſt Gods people have no more but in *this* life.

42. Secret ſins are ſeeds that will ſprout, if they be not *timely* nipt, *Pſal.* 19.12,13. See *Aph.* 281.

43. To look to our ſelves, AND to our Enemies, is the only way to be ſafe, 1 *Pet.* 5.8.

44. A well-contented low eſtate is the beſt Preferment. See *Prov.* 15. 33. and *Chapter* 30 7,8,9.

45. A *large* Conſcience all the life time, will prove an *heavy* Conſcience on the death-bed.

46. Condemn not in *Generall* for *one* fault, nor yet justifie the *Particular*. Prov. 24.16. Matth. 18, 15, 16, 17. Levit. 19. 17.

47. We are commanded to *take up* the Crosse, not by base courses to *shun* it, *Math.* 16. 24.

48. A man by *wisedome gets* an Estate, but cannot *leave wisedome with* his Estate, *Eccles.* 2. 18. 19.

49. If God break our *Ships*, and give us *boards*, we may *swim* to *shoare*, Acts 24. 47. see Job 1. 21. and Chap. 42. 11.

50. The *end* of the *wicked* is Hell; not the end of their *aime*, but of their *course*, Prov. 14, 12. and 16, 25.

51. Eve-

51. Every Luſt *ſtreigthens* us, the *removall* gives us *liberty*. Rom. 6. 12. 14, 16 and Chap. 8 2.

52. Thoſe which be *ever drinking* without Thirſt, ſhall *ever thirſt* without Drinking, *Iſa.* 65. 11. to the 15.

53. *GOD* judges certainly *a priore*, Man charitably *a poſteriore*, Prov. 16. 1, 2. Pſal. 139, all 2 Sam. 12. 18. and 1 Kings 3. 26, 27.

54. We may be *weake* & *wiſe* both at *once*, as the Coney, the Piſmire, and Chicken, ſee *Pſal.* 104. 18. Prov. 6. 6, 7, 8. Ch. 30. 25, 26. Reade and do Matth. 23. 37.

55. The *wicked* are like a *wheele*, *unſtable*, *creaking*, and at laſt *burned*, Pſal. 83. 13.

56. Beaſts,

56. Beasts have a bodily presence to *eate*: Christians to *edefie*, Psal. 104. 14 28. Psal. 145. 15, 16. Col. 4. 6, 1 Tim. 1. 4. Eph. 4 29 30.

57. Christ *refused* the Worlds Preferment, and then Angels came unto him, *Matth.* 4 8, 9, 10, 11.

58. The more we *subdue* the *Canaanites*, our lusts, the more we *enjoy Canaan* our rest, see *Judg.* 2. 22, 23. and so of the *Gibeonites*, *Josh.* 9. 27.

59. The deceitfull Tradesman workes on the ignorance or Need of the Buyer, *Docet experientia rerum*.

60. To do good to the godly (and (and ungodly) is not only a Curtesie, but a bounded Duty, *Matth.* 5. 44. *Gal.* 6. 10. *Rom.* 12. End so.

61. In

61. In things *indifferent* (or *doubtfull*) we are to look what is *meet* to be done, and then to *doe* it

62. Those Gifts do *bind* us most, that come from a *free* Giver, *Hos.* 14. 4, 8. *Psal.* 116. 7, 8, 12.

63. If Injuries be our Enemies, let Forgivenesse be our Weapon, *Rom.* 12. 21, *Matth.* 6. 14, 15.

64. It is well, when the End of our Passion is the Beginning of our Repentance, 2 Kings 5. 11, 12, 13, 14. *Naamans* case, and *Peters*, Mark 14. 71, 72.

65. The Favours that Forgetfulnesse doth *hide*, Thankfulnesse layes *open* to Review, *Psal.* 103. 2, 3, 4, 5, 6, 7.

66. Vio-

66. Violent Affections to *Gaine*, bring violent Afflictions at the *losse*. See *Matth.* 19. 22. *James* 5. 1, 2, 3, 4, 5. *Prov.* 38. 1 *Tim.* 6. 9, 10.

67. Hell tormeneth only the *bad*, the Usurer torments the *good*, Rev. 21. 8. and Chap. 22. 15. Psalm 15. 5. Neh. 5. 9 10. see Prov. 28. 8. Read *Ezeck.* 8.

68. An *ill-favoured* Snake is a better Companion than a *well-favoured* Harlot, *For an Harlot is the Eve of a Serpent.*

69 'Tis not comely to step from the Cradle of *ignorance* to the Chaire of *censure*, *Job* 32. 6, 7.

70. Tis beter to be *uncomfortably* conscionable, than *unconscionably comfortable*, Psal. 37. 16. Prov. 15. 15, 16, 17. Chap. 16. 8.

71. We

71. We should pray that Ministers may have *life* in their Doctrine, and Doctrine in their *life*, *Ephes.* 6. 18. 19. 1 *Cor.* 2, 4, 5. 1 *Tim.* 3. 1. to the 8. verse.

72. The Hand by feeding the *Body* gives nourishment unto it *self*. 1 Cor. 12. 14. to 27. verse, Epes. 4 28. and Aph. 438.

73. 'Tis an happy Wedlock to marry in *Dispositions*, as well as in *Bodies*, 2 Cor. 6. 14.

74. Our corrupt nature desires not so much *good* things, as *new* things *Athenean like*, Acts 17. 19. to 22.

75. *GOD* layes the Reines on Natures *necke*, but pulls not the Bit out of her *mouth*, Eccles. 1, 2, 3, 11, 12. compared with *verse* 1.

76. We read often that the Devill is a Lyar, but seldome that he is a Swearer. *We are too apt to beleeve the Devil without an Oath*, saies one.

77. We shounld alway set God before us, and our selves alwaies before him: see P*salm*. 16. 8. and P*sal*. 139 all. *Isa*. 29. 15.

78. 'Tis an *heavy* loss to lose our Prayers, either the Act, or Event, P*rov*. 15. 8. P*sal* 109. 7.

79. God will not in trouble shelter the prophane man under his wings, P*salme* 32. 6, 7, 10, 11.

80. The falls of Professors bring *griefe* to the godly, and *scorne* to the wicked, *Exod*. 32. 21.

81. In

81. In Slaunders we ſhould be moved more for the *ſin* againſt God, then for our own *hurt*, and ſo in all other miſchiefs.

82. Gods Favour makes us ſet light by the worlds Frowns, ſee *Pſal.* 109. 28. *John* 16. 33.

83 'Tis deviliſh to be evill in good company; 'tis gracious to be good in evill company, *Iſa.* 26. 10. 1 *Pet.* 2. 7, 8. *Phil.* 2. 15.

84. An humble heart & contempt of the world are hardly gotten in Proſperity, *Job* 21. 7. to 16. *Prov.* 1. 32

85. A feigned Obedience in Life, brings but a feigned Comfort in Death, *Job* 8. 13. and Chap. 20. 5.

86. 'Tis

86. Those which can be *content* to be wicked, shall to their Discontent be *counted* wicked, *Gen.*4.12.14.

87. Men may *sin* in Jest, yet at last be *punished* in Earnest, *Prov.* 10. 23. Chap.26.18,19.with Chap.16.25.

88. We should never forget Gods *Water-workes* in 88. nor the Devils *Fire-workes*, Nov.5.

89. He that *willingly defames* me, *unwillingly adds* to my Reward, *Mat.* 5.11,12. *Heb.*11.26.

90. The Crane winds up *heavy* things; the Power of *GOD* raises up *grosse* sinners, *Acts* 9. all.

91. Our

91. Our Wives may be *lesse faire* or *Witty* than others: yet we love them better, because they are our own.

92. A *cursed* person using a *cursed* meanes; cannot *alwaies* prevaile, As in *Haman*, *Saul*, *Achitophell.*

93. Our wealth is but a *passe*, to keep us from *begging* (vagrant-like) in our journey, see *Gen* 28.20, &c.

94. The last end of our *thoughts* should be thoughts of our *last end*, Deut. 32. 29. Psalm. 39 4.

95. 'Tis better *humbly* to *confesse Evills*, than *proudly* to *boast* of our *Goodnesse*, Math. 23. 12. Luke 18. 10. 014.

96. What

96. What the broken heart seekes that the mercifull heart findes, and that is Mercy, *Psal.* 51.1. 17. *Matth.* 5 7.

97. When God is our object, then the world is our abject, 1 *John* 2. 15,16,17. *Matth.* 6. 33.

98. Sinfull pleasures will come to nothing, whether they have a being or not See *Heb.* 11. 25.

99. There is more pleasure to *subdue* our lusts, than to *fulfill* them. See *Rom.* 8.1,2,7,8.

100. Those that speak so much of Luck and Fortune, have not been instructed in Gods providence.

101. We

101. We obſerve Injuries, let us obſerve our ſelves how we beare the ſame, Prov. 16.32. Chap. 24.29. Ro. 12. 18,&c.

102. I will look on others Vertues, when I the more hate mine own Vices, *Phil.* 2,3,4. 1 *Pet.* 3,3,4,5,6.

103. An heart full of Goodneſſe is worth many heads full of knowledge 1 *Cor.* 8. 1. *Chap.* 13. all. *Iames* 4. 17.

104. The *being* of ſin in us brings Death, the *reigning* of ſin in us brings the ſecond death, *Rom.* 5. 12, 21.

105. I like that Policy, that ſtudies more to grow *good* than great. See *Prov.* 11. 23. *Ier.* 45. 5.

106. I am

106. I am miserable *without* a Friend, and know not my Friend without *misery*, Job 16.2. Prov.17.17

107. *Wicked men* are so *preserved* from *Evils*, as they are *reserved* for *Evils*, Jer.12.1,2,3. Job 21.30.

108. First, let us make *Conscience* and then let us make *Prayers*, Psalm 66.18. Iob 11.13,14,15.

109. The *desire* of Grace, is *Grace* to desire; see Prov. 11. 23. Mat. 5.6. *Isa.*26.8,9.

110. Bad Company, that have no grace, hurts the *good*, that have some corruption to work upon.

111. T

111. To do *no* good workes; or else to *trust* in workes done, are our Rocks to split us: See *Aporisme* 293.

112. Because our Life is so *miserable*, tis a comfort we are *mortal*. see Job 14.1. Gen.47.9.

113. If Matrimony be a *matter* of *money*, the Conclusion is, the *Issue* may be *naught*, see 1 Tim.6.9,10.

114. ALL the sorrow of a *godly man* is not *godly sorrow*, As in *Jacob*, Gen.37.35. and *David*, 2 Sam.18 33. but compared with Chap. 19. the 7. first Verses.

115. Our *indisposition* should trouble us as much as our ill *disposition*, Prov.7. 19. to the 25.

116. The

116. The Stars appeare not in the Day; and Patience is not seen in Prosperity, *Rom.* 15. 3. Chap. 12. 12. with *Psal.* 30. 6. and *Eccles.* 7. 14.

117. The End is *first* in Intention and *last* in Execution, *Arist.*

118. *Young* Controversers like children turn to the *end* of their Book not having learnt the *beginning*, see *Heb.* 5. 12.

119. 'Tis madness to practice first and then take advice, see *Eccles.* Chap. 5. the 7. first Verses, *Prov.* 20. 25.

120. If Gods Word be our *Counseller* all day, it will be our *Comforter* at night, *Psalme* 1. 2. *Psalme* 119. 24.

121. Our

121. Our times have more liberty for Conference then *most* of us do make *use* of, see *Eccles.* 11 6,7. *Chap.* 9 12.

122. *God* hears our prayer according to our *good*, not our *Wills*, Psal. 34 10. *James* 4 3. 1 *John* 5. 14.

123. Our Care cannot *alter* things, let our Patience *bear* them, *Psal.* 37. 1 to Verse 8.

124. 'Tis beter to have our Minds fitted to our *Estates*, then our *Estates* to our Minds Read Mr. *Burroughes Jewel*, and Mr. *Watsons Charter*.

125. A man of *solid* Understanding prefers an *inch* of Profit before an *ell* of Pleasure. *Isaiah.* 44. 9. *Eccles.* 1, &c.

126. Those that *know much*, may miss of Holiness: those that strive to *Obey*, shall not miss of Happiness.

127. The Aggravation of a *great* sin, is not the Approbation of a *small* one, *Luk.* 12.47,48.

128. Much Hearing makes a *learned* Head: much Prayer makes a *gracious* Heart, see *Isa.* 55.3.6.

129 *False* Friends may prove *true* Enemies, 1 *Kings* 13. 18. *Prov.* 27. 5, 6. and Chap. 28. 23. and Chap. 23. 6, 7, 8.

130. My Conscience hath to doe with my *Sin before* Commission, with my *Person after* Commission.

131. Wicked

131. Wicked men be *Fooles*: were they *wise*, they would endeavour to be *godly-wise*. Rom. 1.22. Chap. 1.16.9.

132. Earth is the place, where many *enjoy* and yet *loose* Happiness. *Job* 20. 5,15. *Chap.* 21. 7. to the 19. *Psal.* 17.14. *Psal.* 37.35,36. *Psal.* 73. 12.19.

133. My Prayers make me *Love*, and *reverence* God, and the Disposition *endures* afterward.

134. The Sunne *stood still* for *Joshuah*, whereas Covetousnesse was busie in *Achan*, Josh. 7. 21. Chap. 10. 13.

135. Our life is as a Day; the Night is Death; our Beds are as our Graves; our Arising is as the Resurrection.

136 We should not rashly run into *secret* things, nor let slip *known* truths: see *Deut.* 29.29.

137. The Birth of the *Brain* is striven for more than the Birth of the *Body*. Read and Ponder *Eccles.* 12.12.

138 Their waies are *sinfull*, that were a Mantle of *non-imployment*, Matth. 26. 7. see Chap. 25.24. to 31. and beware idle Excuses, as *Prov.* 22.13.

139 Our best actions are *Counterfeit* or *Corrupt*: see *Job* 14.4. *Jer.* 17. 9. *Isa.* 64. 6.

140. 'Tis *fearfull* to continue *in* sin, and *hard* to get *out* of it: see *Ap.* 350. compare *Prov.* 29.1. with *Jerem.* 13. 23.

141. Our

141. Our thoughts of *GOD* are, what he will do *with* us, *for* us, *by* us, *Rom* 11.36. *Rev.* 4.11. *Prov.* 16 4.

142. 'Tis better for us to be *humbled* for our wickedness, than *proudly* to boast of our *holiness*, Luke 18.10.11, 12, 13, 14.

143. That Charity which *begins* at home, must not *end* at home. *Mat* 7. 12. *Chap.* 22. *verse* 39.

144. A *seasonable* reproof may serve as a Rudder to *alter* a mans *Course* a better way: see *Prov.* 6.23.

145. We are loaden with *light* Conceits and *heavy* Cares: *with lead and feathers the back is broke.*

146. The wicked *think* the godly to be Fools: but the godly *know* the wicked to be Fools *experimentally*.

147. In our Indispositions, Faintings and Afflictions let us look to the *Reward*, 2 Cor. 4. 16, 17, 18. Heb. 12. 1, 2.

148. The *giving* of the Law was *terrible*: oh what shall the *Day of accounts be?* Exod. 19. 18. and 20, 18, 19. 2 *Thes.* 1. 7, 8, 9.

149. Prophane men are *vicious* both in Mirth and Anger; *still foolish or frantick*, Prov. 29 9.

150 *Afflictions* are as *Sampsons* Lyon, they afford the *honey* of *instruction* see *Psal.* 119. 71. *Heb.* 12, 10, 11.

151. *Cheer-*

151. *Cheerfulneſſe* is like Oyle, it makes us *prompt* and *ready* to good duties, *Heb.* 8. 10.

152. *Babes* are nouriſh'd at the Mouth, but *new-born Babes* at the Eare, *Job* 12. 11. *Chapter* 34. 3 with 1 *Pet.* 2. 2.

153. *Afflicting* ſorrow *bewails* ſin; but *affecting* ſorrow *forſakes* ſin; ſee *Matthew* 27. 3, 4. and *Pſalme* 51. 2, 10, 11.

154. *Diſtraction* cures not *Diſtraction*: *Yielding* never *conquers*; *Believe not thy own unbelief.*

155. *Beauty* is like an *Almanacke*; 'tis very *ſoon out of date*, Iſa. 40. 6, 7. with *Prov.* 31. 30.

156. *Order* is *pleasant* in Conceit, *plaine* in Demonstration, *sure* in Imitation; see 1 *Cor.* 14. 40.

157. Consolations are for the *well-being* of the Soul: Faith and Repentance prove the *being* of grace.

158. Deliberation and Determination are the *wise mans* Oares, *Luke* 14. verse 28. to the 34. learn *Fore-cast* and *Resolution.*

159. Carnall Reason, and Self-love are the very *vitals* of the *old man.* τὸ ἰδιοβουλεύειν, and ἰσχυριδιογνωμοσθῆν, are the Devills ὀχυρώματα.

160. Boldness makes many go *before* their time, *beyond* their strength, *Acts* 19. *verse* 13. and 16. 1 *Kings* 20. 11.

161. Er-

161. Errour in *practice* is maintained with *shame*; Errour in *judgement* with *pride*.

162. Enemies may *crosse* us, and *hinder* us on Earth, and yet *further* us to Heaven, 2 *Cor.* 4.17,18.

163. *Death* is *welcome* when he findes us in *Labour* and *Peace*, not in *Sin* and *Security*, Rev. 14.13. Matth. 24.45. to the end.

164. Faith and Works are as the Ship and wares; Both are *lost*, or *saved*, *James* 2. 14. to the end.

165. *Discontent* makes wants where none are, and *encreases evills* that be.

166. *Afflictions* are like a *showre* of Raine: they make *much noyse*, but *hurt* us not; they *wet*, but not *wound*.

167. *Infants* do *suck* but *weakly* though there be *Milk enough*; we are *streightned* only in our *selves*; see 2 *Cor.* 6. 12.

168. *Action* is the Crown of *Vertue*, and *Perseverance* is the Crown of *Action*; see *Aphor.* 185.

169. *GOD* works *in* us, *for* us, *by* us, blessed be his *glorious* Name, *Isa.* 26. 12. *Phil.* 2. 13.

170. The falls of *Professors* bring *grief* to the *godly*, and *scorne* to the *wicked*, see 2 *Sam.* 12. 14.

171. *Grace*

171. *Grace* is but *little* encreased in those, who *envie* grace in others: (*and indeed grace is too good for that vice.*)

172. *Contemplation* to the soul is like *Mirth* and *Recreation* to the Body, *Prov.* 2. 10. *Chap.* 17. 22. and 18. 1.

173. *Mortification* is *in* us indeed, but not *of* us, *Rom.* 8. 13. *Ephes.* 2. 1, 25. *Phil.* 2. 13.

174. *Grace* works in us Contrition for our *own* sins, and compassion for *others* sins, *Zach.* 12. 10. *Psal.* 119. 136.

175. *Hypocrisie* is the *worst* sin for *GOD* to judge, and the *last* sin for *Man* to judge. *Jer.* 17. 9. 10.

176. *Mans*

176. *Mans Life* is like a *Bottle* of *wine*; Moderation makes it *last long*, *Probatum est.*

177. We must, like Mariners *looke up*, the better to order our Course *below*; see *Prov.* 3, 5, 6.

178. *Love* is a Grace, which *doth most*, and *distrusts leasts*, 1 Cor. 13. 4, 5. &c. 1 *John* 3. 16. *Chap.* 4, 9, 10.

179. *Love* is a debt that must be *so paid*, that still it is *daily owing*; see *Rom.* 13. 8. and *Heb.* 13. 1.

180. *Pride* makes us, like *swolne members*, to *do little* and *suffer lesse.*

181. *Rea-*

181. *Reason* is like the *Sunne*; it shewes *all under it*, *nothing above it*. So *Solomon* oft hints in his *Ecclesiastes*.

182. *Patience* suffers *evills present*, and *waites* for *good* to *come*, Rom. 12. 12. compared with *Psalme* 37. 7. and *James* 5. 7, 11.

183. There is *nothing terrible* in Death, but that our life hath *made* it so. O *never* forget that!

184. *Reproof* is very *grievous* where *Grace* is *wanting*, see *Psalm.* 141. 5. and *Prov.* 9. 8. and 13. 1.

185. *Perseverance* addes a Lustre to our *Graces*, as *Varnish* does to the *colours*.

186. *Per-*

186. *Persecutions*, *Prosperity*, and *Errours* discover Hypocrites. *Mat.* 13. 21. *Job* 21. 7. to 16. *Psalme* 40. 4.

187. *Old* love being *rooted* still *revivies* upon *fresh* Occasions; as in *Boaz*, Ruth 2. 11. and *Jonathan*, 1 *Sam.* 20. 17.

188. *Thankfulness* is bred of *Blessings*, and *preserves* that which *bred* it, *Psalm.* 67. 5. 7. *Psalme* 50. last.

189. *Thankefulnesse* is a Sacrifice *most acceptable* to *GOD* and *least painfull* to *Man*, Psal. 50 & to the 15.

190. Things *wittie* and *pretty* are not alwaies *wise* and *pithie*. *The Tulip has rich Colours, but a beggerly Savour.*

191. *Am-*

191. *Ambition* is the danger of the higher, *Contention* of the lower sort of *people.*

192. *Time* is like a Serpent with his *tayle* in his *mouth*, we see not the *end* of it, *Eccles.* 3.22. and *Chap.* 10. 24.

193. *Time* is alwaies *passing*: Eternity is alway *standing still*. *Time is a River*: *Eternity the Sea.*

194. All our labour must be used with *Prayer*, but Prayer must not be *all our labour*, Ephes. 6.13. to the 19.

195. *Affliction* is but our *Shepherds dog*; he comes not to *devour* us, but *reduce* us to the *fold.*

196. The

196. The sins of *GODS* people are a *surprizall* not a *Contrivall* (for the most part.)

197. No power, but that which at first did *form* us, is able to *reform* us also, *Psal.* 51. 10.

198. *Naturall light* is of it *self* enough to *damne* us, but not enough to *save* us, *Rom.* 2. 12. to 16. with *Chap* 1. 20.

199. They that would have comfort in *the day of the LORD*, must make conscience of the *LORDS Day*.

200. Thy portion in Heaven is *perfect*, let me hasten to a *perfect fitnesse*. Amen.

Silver

Silver Sayings, or

A Pocket-companion

The second part, by *N.C.*

201. The whole Creation is full of *labour* and *noyse*: only in the Creators Bosome is *rest* and *quietnesse*; see *Psa.* 73.25.

202. Greedinesse of *pleasure* makes men take *much* pains here, to suffer *more* hereafter.

203. Take heed of an *Agrippa*, or a *Not-quiete*: *Almost was never saved*, Acts 26.28. ἐν ὀλίγῳ.

204. One honest *Practitioner* will out-ballance a throng of *busie-brain'd Skepticques*.

205. He who looses *All for* Christ, shall loose nothing *by* Christ, but *find* all again *in Christ*, Mat.19.29.

206. If

206. If the *Mercies* of *God* lead us to *Repentance*, *Repentance* will lead us to the *God of Mercies*, Rom. 2. 4. Isa. 55. 7.

207. We read that *GOD* had *too many* to fight his Battails, but never that he had *too few*, Judg. 7. 2.

208. The *Curse* of *Meroz* doth not prove *Gods defect*, but only chides *Mans neglect*, Judg. 5. 23. and 1 Sam. 14. 6.

209. We should *pray* and *endeavour* that our *sorrow* for *sin* may drown all our *sinfull sorrow*, 2 Cor. 7. 10.

210. *Thy will be done*, is the best Prayer for *Us* to *utter*, or *God* to *answer*, Matth. 26. 39.

211. Com-

211. Commonly where *presumption* leads the *vann*, there *Desperation* brings up the *rear*.

212. The *worse* the *world* is, the *better* let *Us* be; and the *harder* the Times, the *softer* let our Hearts be.

213. It argues *little Wit*, and *lesse Grace* to prefer an *uncertainty* before a *Certainty*, Prov. 17. 16.

214. Those who add *affliction* to *affliction*, God will superadd *iniquity* to their *iniquity*, Psal. 79. 26. 27.

315. A *little* Dirt and Ayr, and a *great deale* of Sin, this is that *proud* thing called, MAN.

216. If

216. If my *sins* dye, while my *Body* lives, when my *Body* dies my *Soul* shall live, *Col.* 3.3,4,5.

217. Those who are troubled most *for* sin, shall be troubled least *with* sin, *Psal.* 32. 3,4,5.

218. Those that have *mortall war* with sin, shall have *immortall peace* with God, *Isa.* 33.15,16,17.

219. We may read a mans *true* Conversion in his *faithfull* Conversation. The Life is from the Heart.

220. An Hypocrite is not *himself* unless he be mistaken for *another*.

221. Com-

221. Commonly there is but small correspondency betwixt a *Leveller* and an *Impropriator*; The one would have all himself: the other, every man a share. Both good alike.

222. God never unsheaths the Sword of his *Justice*; till our *flinty* Hearts turn the *edge* of his *Mercy*.

223. Our Saviour is a *Lyon* for Power and Might; yet a *Lamb* for Patience and Meeknesse, *Isa.* 53. 7. with *Revel.* 5. 5, 12. and *Chapter* 6. 15, 16, 17.

224. Build not upon *futurity*. *Health* is better than *Physick*, *Prevention* sweeter than a *Cure*.

225. *Sinfull*

225. *Sinfull* Craft is a shelter for *Fooles*; what is *offensive* to God, cannot be *defensive* to Man.

226. In Prayer we should *not* so much *affect Expression*, as *expressive Affection*, Prov. 23.26. Psalm 25. Isa. 29. 13.

227. God accepteth our *poorest Endeavours*, yet we under-value his *richest Favours*, 2 Cor. 8. 12. Rom. 2. 4.

228. Lay not thy head to Rest untill thou hast got an *Interest* in *everlasting* Rest. See 403.

229. One sinfull thought makes Forfeiture of the Body to the worm and the Soul to the *Devils*, Gal. 3. 10.

230.

230. A gracious heart is *ashamed* of nothing but *Sin*, and *proud* of nothing but his *Saviour*.

231. A prayerlesse wretch is *dead* in sin; for what Ayre is to the Body, Prayer is to the Soul.

232. The Devill *supplants* us in the first *Adam*, but God *transplants* us into the *second*.

33. No Sin, or Mercy can be termed *small* in it Self, and *properly*, but *comparatively* it may.

234. Some *Giants* are Dwarfes in respect of Others, and some *Dwarfes* are Giants compared with Others.

235. Those

235. Those Eyes that have bee
the In-le s to *sweet Lust*, should be th
Out-lets of *salt Tears*, Luke 7. 37
38.

236. A *good* man in *ill* Compan
is like a *green stick* among *dry* ones
they may *fire* Him, not He *quenc*
them.

237. What ever we work *for God*
God works first *in us*: so there is n
plea for Mans *pride*, but much fo
Gods praise. *Esa.* 26. 12. *Phil.* 2. 13.

238. A *bad* man *would* faine be
worse, but a *good* man *chides* himsel
for being no *better*. Compare *Isa.* 1. 5
with *Jer.* 13. 19.

239. Bath

239. *Bathsheba's* Bathing proves *Davids* Defilement; but *Davids* Defilement becomes his *own Washing*. 2 *Sam.* 2. 11. *Psal.* 51.

240 A *beggerly reward* lames Diligence, but a *bounteous Recompence* will set it on its *Feet* again.

241. 'Tis *abundantly* better to *prevent* the Maladie, then to *invent* the Remedie. *Principiis obsta*, &c.

242 Gods *Care* of us, and our *Meditations* of Him are *sweeter* then the Droppings of the Virgin Honey-Comb.

243 Our *own* Miscarringes *teach* us better buy Wisdom *dear*, then *die* a Fool. See *Aph.* 146.

244 A *wicked* Wretch may be in a *good* Mood, and a *good* Soul may be in an *ill* Temper.

245 As there is no *good* Motion, but is *from* God, so there is no true Rest, but *in* God.

246 It argues much *light* to *see* little sins; but it argues much *life* to see the same, Psal. 19. 8. 12.

247 Oh that we did but *spend* as much Time, and *take* as much pains with our *Hearts*, as our *Heads*, 1 Pet. 3. 3, 4, 5.

248 The *best* men may read their own Principles in the worst mens practices, Eph. 2. 3. 1 Cor. 6. 9. 10, 11.

249

249 Those that will not *pray* till they are *Saints*, will not go into the *Water* till they can *swim*.

250 To make to the *Creature* for shelter against *Gods wrath*, is to run into the *River* to escape *Rain*.

251 *Spiritual Endowments* are the better for *use*, and never the *worse* for *wearing*, Mat. 6. 20. Luk. 12. 23.

252 We must not value things by the *greatness* of the Quantitie, but by the *goodness* of the Qualitie *Gen.* 4. 7. 2 *Cor.* 8. 12.

253 *Serious Matter* stuft with *light Flashes* is like a *grave Matron* in a *whorish dress*. Note 1 *Thess.* 5. 22, and *Eph.* 5. 3.

254 We are *very* inclinable to *accuse* Others, that we may excuse our Selves. *Gen.* 3. 12, 13.

255 They that walk most *conscientiously*, *lie down* most *comfortably*, *Psal.* 37. 37. *Esa.* 57. 2. *Gal.* 6. 16.

256 'Tis but a *starveling* Patience, that cannot out-live the *other odd* vexation, *James* 1. 4. 12. Chap. 5. 7. 10. 11.

257 To excuse the default by Drunkenness is no *Extenuation* of the guilt, but *Aggravation*.

258 'Tis an *uncharitable* Ignorance to censure that for a *love* of Errour, which was but an *errour* of Love, 1 *Sam.* 17. 28, 29.

259 To

259 To *tempt* a man to Evill, and then after-wards to *accuse* and *condemne* him is Devilliſh.

260 We ſhould rather forget to *eat* when we are an *hungry*, then to *bleſs* God when we are *full*.

261 We muſt neicher *doat* on our *own* ſelf-ſufficiencie nor *doubt* of Gods *All-ſufficiencie*, *Gen.* 17.1 2 *Cor.* 3.5. compare *John* 15.5. with *Phil.* 4 13.

262 Give the *LORD of HOSTS* his *due*: Man *fights*, but GOD *alone conquers*, 1 *Sam.* 17.47. *Eph.* 6.10. *Rom.* 16.20.

263 For the moſt part we diſcern Benefits and Favours better *abſent* then *preſent*, *Hoſ.* 5.15. *Pſalm* 78.34. *Iſa.* 26.16.

264 'Tis a *good* wind blowes *no* man *hurt*, but a *better* that blows *all* men *good*, such is Mercy, *Psal.* 145.9.

265 'Tis more feasable to *be* well, then to *know* it, and easier to *have* happiness, then to *find* it, *Luk.* 19.42. *Prov.* 17.16.

266 *Gods word* is a *Fire*, which turns all where it fastens into its *own nature* and *qualitie*, Jer. 5.14. and ch. 23.29. and ch. 20.9.

267 Those who doe what *becomes* them, never need fear what becomes of them, *Acts* 24.16. 2 *Cor.* 1.12.

268 A souls union with Christ is easily demonstrable by its *thirsting desire* of Communion with him, see *Psal.* 86.11. *Cant.* 1.4.

269 Nature is a *Law*, Custome is a *Tyrant*, but Obstinacy is a *full grown Devil*: see *Jer.* 13. 23. and *Zach.* 7. 11.

270 A *disturbed Mind* is like *troubled* Waters, the worst Looking glass that can be for *self reflexions*, *Isay* 57. 20. 21.

271 *A good Bruit* is better then a *wicked Man*, and Children had better have been *still born*, then live and die *stubborn*.

272 They that are *cruel* to a man because he is a *Minister*, stab *Christ* in the *Eye*. Beware your *thoughts*, see, *Zach.* 2. 8.

273 'Tis more tolerable to imitate the *Worst* in the *best* things, then the *Best* in the *worst* things, 1 *Cor.* 11. 1.

274 Look how much we *arrogate* unto our own applause, so much we *derogate* from *Gods* praise.

275 *Terrestrial* Joyes are *trifling* Toyes: Time takes them from *Us*, or Death takes us from *them*.

276. The *Slug-a-bed* wakes, but his Heart *sleeps*; the *Good-husband* sleeps, but his Heart *wakes*.

277. A *good conversation* is the *conservation* of the *good*. *Love*, and *Live*, 1 *Thes*. 5. 11. ch. 4. 18. 1 *Cor*. 14. 26.

278 Where there is great *solitariness*, there had need be no small *selfwarmness*, Gen. 2. 18 Eccl. 4. 10.

279. *Sinfull pleasures* wil not quit the *cost* and *paines* we are at for the procurement of them, *Eccles* 1.2, 8.

280. 'Tis a *beggerly* blaze that hath not warmth enough to pay for its *blowing*, see *Isa.* 50. to the end.

281. Nip sinne in the *Budd*. It is easier blowing out a *Candle*, then an *House* on fire. See the 42 saying.

282. *Spiritual* Prudence is like Salt of *little Bulke*, but of exceeding great *Efficacie*, see *Col.* 4. 6. and *Eph.* 4. 29.

283 By *practising* one Sermon, we *prepare* our selves the better to heare another, *John* 7. 17.

284 Some go to Sea to learn to *pray*; and instead thereof, I think, learn to *swear*.

285 'Tis an *heavy* thing to fall out of the throne of *Ambition* into the pit of *Perdition*, *Isay* 14.12,13,*&c.*

286 They that will go to Heaven, must look to be *wet* by the way; but though *wet*, they must not be weary. *Psal.* 84.6.

287 He that points at Earth with *one finger*, had need look up to heaven with *both eyes*, see *Col.*3.1.2.

288 Use your Will: But *bitter* Physick is farre more desirable, then *sweet* poyson. *Probatum est.*

289

289 This life is our *seed time*, the *valley of Tears* is our transitory to the *Mountain of Glorification*. Psal. 84. 6. Judg. 2. 1, 4, 5.

290 *Sweet* Luſt is like the *Bee* with *honey* in the mouth, but a *ſting* in the tayle; ſee *Prov.* 23. 32.

291 If the End can be had without the Means, we may expect that our *Bread* ſhould grow ready *baked*. ſee *James* 5. 7.

292 Chriſt ſets not the *beſt* ſide *outward* like *man*, but reſerves the *beſt wine* till the *laſt*, John 2. 10.

293 To *neglect* the means, or to make them our *bottome* for confidence, are alike *atheiſtical*, ſee *Aphor.* 111.

294

294 The *Corruption* of the best is the *worst*: the *amendment* of the *worst* is the best of all, 2 *Pet.* 3. 2. 20 &c. *Heb.* 6. 4, 5, 6. 1 *Tim.* 1. 12, 13.

295 What a *snailes-pace* the Soul moves Heaven-ward, while she groans under this bodily *shell*!

297 The same Truth speaks *Consolation* to the *humble* Soul, and *Desolation* to the *proud* Spirit, as *Jerem.* 17. 10.

297 Many times *internal* Depressions of Heart non-plus all *externall* Expressions of Hand or Tongue. *Pro.* 14. 10.

298 The Body sometimes *bleeds*, though the Eyes *weep not*: and why may not the Soul do the like?

299. Now and then we may read the Heart in the Face, and the *Sin* in the *judgement*, Judg. 1.7. 1 *Sam.* 15.33

300 The *ſmalleſt* Bleſſing we have is undeſerved *à Priori*, and Irrequitable *à Poſteriori*.

301 To be afraid of doing *evill* is a very *noble* and *honourable* kind of *cowardlineſs*, *Gen.* 29. *Prov.* 3. 7.

302 Good *Inclinations* and *Abilities* are *both* from *GOD* alone: he *wills* the work, and works the will, *Phil.* 2. 12. 2 *Cor.* 3. 5.

303. 'Tis the Devils May-game, to ſet a mans *Judgement* and *Practice* together by the Ears. See 2 *Tim.* 2. 26. and *Jam.* 4. 17.

304

304 There is no place too *holy* for God, but there is a place too *high* for him, the *proud* heart, see *Isa.* 66. 1. 2. and ch. 57. 15. with *Psal.* 138. 6.

305 *Sweet* Rarities are *difficults*: *Roses* are armed with *Prickles*, *Honey* is engarison'd with *Bees*.

306 One Grain of *real* Honesty will outballance many *Mountains* of *shifting* Subtilty.

307 Those are the *best* Books that do not bribe us *from*, but send us to the Scriptures, *Isa.* 8. 20.

308 As God loves a *cheerfull giver*, so he *Himself* loves to *give cheerfully*, Ja. 1. 5. with 2 *Cor.* 9. 7.

309 Many are *rich* without *Money*, and *merry* without *Laughter*, and *honourable* without *Applause*, *James* 2. 5. *Prov.* 14. 13. 2 *Cor.* 5. 12. *Rom.* 2. 29.

310 As too *much* Learning makes a man *mad*, so too *little* makes him a *Fool*. Ponder that, *Acts* 26. 24. with *Prov.* 1. 5.

311 A *droppe* of Gods Blood is enough to sweeten an whole *Ocean* of sin and sorrow, 1 *John* 1. 7. *Rev.* 1. 5. *Heb.* 9. 13, 14.

312 He makes a *good* market of a *bad* Commoditie, who vanquishes *discourtesies* with *kindness*, Matth. 5. *end.* Luke 6. 35, 36, 37.

313 To recollect *stale* injuries, and bear in mind *sowre* Grudges, is *devilish childish*, see *Pro.* 19. 11. & ch. 24. 29.

314

314. The least *glimpse* of Gods *Favour* casts a *thick* darkness upon all *terristriall* glory, *Psal.* 4. *Hab.* end.

315 How often can we do that in the *face* of God, which he would *blush* to *speak* of to a *fellow-sinner*, *Psal.* 90. 8. *Psal.* 69. 5. *Psal.* 56. 8.

316 The *bed-rid* Patient is *Gods* Prisoner: the *covetous* Tarry at home the *Devils* in *golden* Fetters.

317 An ill Conscience beats the Hypocrite with *sand-bags*, mortally, but yet *imperceptibly*.

318 An Infant is in affect *rasa tabula*, a blanck-book, you may as yet write in it, *what you please*, *Gen.* 18. 19. *Deut.* 6 7. *Prov.* 22. 6.

319 'Tis more tolerable to be a *laviſh* Prodigall, then to be a *ſlaviſh* Pinch-paunch *Eccleſ.* 5. the 3 laſt and ch. 6. the 2 firſt.

320 We cannot *alwayes* tell what's a clock in a mans *Breaſt*, by the Dyall of his *Face. Fronti nulla Fides, Jer.* 17. 9. 10 1 *Sam.* 16 7.

321. 'Tis miraculous for the Dead to Live again, but much more for the *Life* of the world to die.

322. What our prudence cannot cunningly *for-go*, our patience muſt quietly *undergoe.*

323. Shew me the man that is *favourable* to Others, and *ſevere* to Himſelf, and if I do not *love* Him, *hate* Me.

324 Both are alike *absurd*, words out of *season*, and works out of *Reason*, Eccl. 3. 1. 7. 10.

325 Those that open the Eyes of the *blind*, must *hide* Themselves, that the *Sun* of Righteousness may be *seen*

326 He who takes Reproof most willingly, least *deserves* it of any man; see *Prov.* 9 8. & 28. 23.

327 Where Folly is the *seed*, shame is the *fruit*; and where Lust is the *work*, sorrow is the *wages*, Rom. 6. 21, 23.

328 When *Peter* looks upon the *Sunne* of *Righteousness*, it makes his Eyes *water* abundantly, *Luk.* 22. 61, 62.

329 Our *least* sinnes out-vie our *greatest* sufferings: Gods *least* Mercies excell our *greatest* Praises.

330 Gods *Word* makes Children like the *Aged*, and keeps the Aged from being like *Children*, see *Psalm* 119. 99. 100.

331 *Humane* Learning, Moon-like, hath its *blemishes*, its *changes*, and shines but with a *borrowed* light. 1 *Cor.* 4. 7.

332 Till Conversion our hearts are but meer *blotting paper*, and our Thoughts but *wild scriblings*.

333 He that *feeds* the Wolf, *kills* the Sheep, say the *Jews*: and he that *spares* a Lust *stabs* a Soul, may *we* say.

334 God is the *Heart-maker*, *Heart-searcher*, *Heart-mender*, *Heart-keeper*, and *Heart-satisfier*, Psal. 51. 10. Jer. 17. 10. Ps. 4. 6.

335. Many are so *extream* pievish against *humane learning*, that they have *unlearnt* all *humanitie*.

336 The unbeliever dies of *constraint*, as a prest man: the Believers dies of *choice* like a true Voluntier.

337 The world is *full* of Promises: but those Promises are *empty performances*.

338 We must not adventure to put off *Repentance* till we put on *Immortalitie*: see 2 *Cor.* 6. 2.

339

339 Our Memories are meere Sives, they will neither retain the *Flower*, nor yet part with the *Bran*.

340 The blind man eats many a *Fly*: Go to then, *Blunderers beware Belzebub*, 2 Cor. 4.4.

341 They that will not submissively *bow to CHRIST*, shall irrecoverably be *broken by* Him.

342 They that will not see the *KING* of *Kings* golden Scepter, shall surely *feel* his Iron Rod, *Psalm.* 2. *all.*

343 The Art of *prevention* is every way better and safer, then the Art of *invention*. See *Aph.* 241.

344 'Tis not the going *into* the Fornace, but the coming *out*, which demonstrates the Mettall.

345 Where the Remedie is worse then the Disease, questionless there the *Physitian* is a FOOL.

346 Where the Remedie is *worse* then the Disease, it is *better* being *sick*, then *well*, 2 King. 1. 6.

347 Choak Luft in the *Embryo*: Better *stamp* upon an *Egge*, then *look* upon a *reigning* Basilisk.

348 'Tis but a *mercilesse* compassion to *preserve* that, which will utterly *destroy* our *selves*.

349 Remember Time *past*, consider Time *present*, and fore-stall Time *future*, Rev. 2. 5.

350 If we make Mercy fewel for Lust: certainly Lust will make *Us* fewel for *Hell*, Rom. 2. 4, 5.

351 There are many that have great parts, and yet are very Fooles for want of *good* Hearts.

352 He who robs God of his *first* fruits, forfeits the *whole Crop* to the *Devil*, Mal. 1. 14. and ch. 3. 10.

353 Doe nothing without Foresight or Fore-cast. A *little* warinesse prevents *much* wearinesse.

354

354 Backward, nor forward are some good. A *Churle* is a *Lurch*, and a *Nabal* is a *Laban*.

355 They who doe good *against* their Will, doubtless would as fain do Evill *with* their Will.

356 A *good Hand-maid* makes a *good House-wife*, and a *good Man-servant* makes a *good Master*.

357 He had need be *extraordinary Patient*, who has the *Devil* for his Doctor: see 2 *Reg*, 1.1,2. *&c*.

358 Many Heathens by *education* prove Christians by *conversation*: and many Christians by *education* prove Heathens by *conversation*.

359 Men would be *mute* concerning their *ability*, if they did but consider their *inability*.

360 *Life* is a *puffe*, God is our *Paymaster*: Let us do good according to our *own* Abilitie, and our *Neighbours Necessitie*, Gal. 6. 10.

361 *One* Default makes a thing *imperfect*, but *all* good Circumstances go to make it *perfect*.

362 To forbear doing *ill*, for want of *Skill*, and not of *Will*, is the Innocencie of a *Fool*.

363 Many a sufficient Workman is *well given*, and yet his Labour and Pains is *ill taken*.

364 To do *no ill* makes not a perfect *good* Man; but to do *no good* makes an absolute *evill Man.*

365. If we shew Mercy when wee can *best spare* it, God will return it when we *most need* it, *Gal.* 6. 9, 10.

366. *Believe not* thy own Unbelief. 'Tis an *ill* Disease, where the Physician is a *Murtherer*. Read 2 *Kings* 1. 2. to the 7. Verse.

367. He that hath never so much *earnest businesse*, must be at *leisure* to Dye *prepared*, or *unprepared*. Luke 12. 18, 19, 20.

368. The *loss* of Evill is great *gain*. The Mortification of the *Old* man, is the Fortification of the *New*. Rom. 8. 13.

369.

369. *Pray* and *Prosper*; *Aske* and *receive*; *Beg* and *speed*; but *Nothing crave*, *Nothing have*, Matth. 7.7. Jam. 4.2.

370. The Supremacy of *Reason* must not be *counter-byassed* by the Popularity of the *Senses*.

371. If poore sinners would but be *more dutifull*, assuredly they would be *lesse doubtfull*, 2 Cor. 9.7. Chap. 8. 12.

372. Where the water is parcel'd out into so many Rivolets, the *Main current* starves. See *Luke* 10. 41. 42. *Psal.* 37.4. *Psal.* 73.25.

373. They that *rage* against the wayes of *GODS* Providence, do but throw *scalding Water* to *Windeward*, See *Job* 9.4. Cha. 33.13. 1 *Cor.* 10.22.

374 *Self-love* is the quench coal of *Brotherly-love*, and *Self-wil* is the break neck of *Self-denial*, Phil. 2. 4, 21 Mat. 24. 12. 2 Tim. 3. 2, 3, 4.

375 *Tart* Reprehenſion from a *kind* Friend, is like Limmon and Sugar, *ſharp* and *ſweet*, ſee *Prov.* 27. 5, 6. *Pſal.* 141. 5.

376 Patiently *bear* Admonition. Many that have lived *Fearleſs*, have died *Earleſs*.

377 The Conqueſt of *one* Boſome Foe is worth *many* Tears, and *much* Time and Labour.

378 Diſpatch, Diſpatch, make what haſte we can poſſible, *Night* will bring us *home*. 1 Cor. 7. 29, &c.

379 'Tis

379 'Tis a mercifull Tyranny to *wrack ſinne*, and ſhew no favour to a *Deſtroyer*.

380 Two hungry meales make the third a *Glutton*, two gluttonous meales make the third a *ſtarveling*.

381 When we fight againſt God with his *Own Mercies*, we beat our ſelves with our *Own Sinnes*.

382 Our land is like *Gydeons Fleece*, Judg. 6.38. and yet our hearts (quite contrary) are like *Gideons Fleece*, verſe 40.

383 The poor man is thus farre *happy* beyond others, in that he hath *nothing* to *loose*: Se *Job* 1. 21. 1 *Tim.* 9.7.

314. From Creatures we must neither *beg* nor *buy* Commendation, nor yet *feare* Condemnation.

385. *Good drinke makes good blood.* I but how? Just as *good Water*, makes *good Pottage.*

386. The Devill commonly cozens *us*, by perswading us we cozen *him.*

387. A *good mans* Tongue many time shedly sets an *ill Dogs* Teeth of work, *ex inopinato.*

388. He who is both *prudent* and *innocent*, shall neither *deceive*, nor be *deceived*, See *Mat.* 10. 16.

389 The *Higheſt*, *greateſt*, and *richeſt*, are but Gods Beggers; we *all* do *live* by his *love*.

390. Wee muſt learn to promiſe with *Vnderſtanding* and *Diſcretion*, & to perform with *Love* and *Affection*.

391. *Weeping Eyes* are not to be *wincked* at, nor yet to be looked upon with *dry Eyes*; See *Luke* 7. 38. *Chap.* 22. 62.

392. The World is the Booke of the *Creature*: The Word is the Booke of the *Creator* too; ſee Pſalme 19. 1. 7.

393. 'Tis humane to *ſuffer ill*, Divine to do *good*. Patience and Love will go through *both*.

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393. 'Tis humane to *suffer ill*, Divine to do *good*. Patience and Love will go through *both*.

394 A Schollar of *great* Reading and *small* Parts, lives upon *Collections* and *Exhibitions* from Friends.

395 He who makes *great* Promises and *small* Performances, must expect *great shame* and *small Thanks*.

396 Many abuse *good will*, and turn a *sacred Priviledge* into a *privie Sacriledge*.

397 Better do *well* and *fare* ill, then do *ill*, and fare *worse*. Did not I tell you so before?

398 This World is for *labour* and *appetite*; the Next is for *rest* and *satisfaction*: Be patient then a while.

399 Teach without Envy, Learn without Shame; then thou art both *wise* and *humble*.

400 Where

400 Where Love hath *ingress*, Thanks hath *egress*: and where Grace hath *progress*, Sin hath *regress*.

401 *Affection* without *Knowledge*, is Heat without Light, like a *close hot* Oven.

402 *Knowledge* without *Affection*, is *Light* without *Heat*, like a *frosty Moon shine*.

403 Let it be thy *firm Resolution* to get thy *full Absolution*, before thy *finall Dissolution*, Mat. 5. 25. see 228.

404 *Up and be doing, and prosper.* More die of the Lazies, then of Labour and Travail: See 1. *Chr.* 22. 16.

405 A Brow of *Brass*, and a Neck of *Iron*, procures an Heaven of *Brass*, and an Earth of *Iron*, Jer. 3. 3.

406. Others *Falls* are not our *Foot-stools*, or stumbling-blocks, but rather our *Looking glasses*.

407. Say not, *God hath thrown such an one by as an useless pot-sheard*: for, *The Lord knoweth who are his*, 2 Tim. 2. 19.

408. *Despise* none for their Weakness, *despair* of none for their Wickedness: *Our times are in Gods hand*, Psal. 31. 15.

409. God will not *endure* to see Pride *stamp* on Peace, Violence *kick* Mercy, nor Rigour *over-master* Love.

410. To bid *carnall Security* still Conscience, is but to set a Sleeper to *Rock* the Cradle.

411. Under-value not the Poore: we cannot want the Dust-man, the Dung-hill raker, the Chimney-sweeper, nor the Gold-finder.

412. He that acts *meerly* from a principle of Power, Policy, and Self-will, shall surely fall by his *own* Contrivances, *Job* 5.12,13.

413. It does me more good then my *Victuals*, to see but the Devil *miss* of his *Ayme* and *befoole himself*, Job 5.12,13,14,15.

414. Wee should not thinke so much upon what *others do*, as upon what *our selves ought* to do, *John* 21. 21, 22.

415. *Brasse* and *Steele* have slaine their *thousands* of Bodies; but *Gold* and *Silver* their *tenne thousands* of Souls.

416.

416 *Bad* men (indeed I confess) have some *good thoughts*: I, but *good men* have *more bad thoughts*.

417 Many *hold forth* so long, that at last, I fear they will hardly *hold out* to the last.

418 They say, *Deeds are male*, and *Words female*: but I am sure, *Thoughts* are *doubtfull*.

419 That, whereon we *lay out much* (unless we are *compleat* fools) we lay *up safe*, Mat. 13. 44.

420 Ply well the Twig while it is *green*. If Youth be *sick* of the *Will-nots*, Old-age will *die* of the *Cannots*.

421 *Fierie Furie*, and *key-cold Charity* opens the doors to a *Luke-warm Christianitie*.

422 I have told you often enough of it, That *The poore in purse are for Communities: The poore in spirit are for Vnitie.*

423 One *Vnion* in Heaven is worth more then all the *Gems*, *Pearls*, *Diamonds* and *Diadems* on Earth.

424 *Fellow-members* mutually sympathize; but the *whole Body* condoles the *sick Heart*.

425 *Brotherly-love* is no *looser*. The Head is *beholding* to the Feet, and the Belly is the Hands *best Pay-master*: see the 72. *Aph.*

426 Mans

426. Mans *Performances* must learn to borrow strength of Gods *Promises*, John 16. 23. James 1. 5.

427. 'Tis more tolerable and safe to *suffer* the *greatest* Injury, then to *do* the *least*, 2 Thes. 1. 6, 7.

428. Let us be thankfull for what we *have*, and we shall the better obtain of God what we *have* not.

429. The Lord will blesse that *Basket*, and that *Store*, out of the which we do relieve the *Poore*, Luke 6. 38. Eccles. 11. 1, 2.

430. Wealthy I *would* be; for Live I *may*; but Honest I *will be*, for Dye I *must*, Jer. 17. 9, 10, 11.

431. When we *want* Comforts, then we are *mad* for Anger: but when we *have* them, then we are *mad* for Joy.

432. Neither Creator, nor creature would *hurt* us, if we would but be *true* to our *own Soules*, 1 Pet. 3. 13.

433. We can never part with *too much* for Him, who parted with *All* that ever he had for *Us*, Phil. 2. 7. ἑαυτὸν ἐκένωσεν. He emptied or Evacuated Himself.

434 Say not in thy heart, *God is mercifull*, therefore *I may be sinfull*; but *God is mercifull*, therefore *I must be thankefull*.

435. A little that is good, is as *much* as I *desire*, and more then I *deserve*: or else I am a very *lyar*, to say so. See *Prov.* 30. 8. *Psal.* 37. 16. *Gen* 32. 10.

436.

436 God will not beat his Children *for nothing*, much less will he beat them *to nothing*, Psalm 107.17. and Jer. 10.24.

437 We are *greedie* of Benefits when we want them, and yet we are *ungratefull*, when we have obtained them, see 456.

438 As those that *will not* work, *must not* eat, so those that may not eat, *cannot* work, *Prov.* 16.25. and 2 *Thes.* 3.10. see *Aph.* 72.

339 The *young* Storke nourisheth the *old* one, and *Children* should not altogether *die* in the *Parents debt*.

440 Many times as the Cat serves the Mouse, even so the *greater* Thiefe leads the *less* to *execution*.

441 The

441 The *melancholly* Soul fights with *shadowes*, and beats himself with his *own* weapons.

442 That which *breaks out* in the Body or Skin, *commonly went in* first at the Head, *Docet experientia rerum.*

443 True Riches by *distribution* feel no *diminution*, but by *Communication* get an *Augmentation.*

444 'Tis an ill Disease that *hides* it self, and a *soar beaten* Child, that *dares not* Cry, Get that without book.

445 To *fast* and *watch* and *pray*, and then *relapse* again, is to *wash* our Hands, and *snuff* the Candle.

446. *One* Calling is enough at *once*, The *deepest* Engineers are not alwaies the *richest* Men.

447. One would think the Head should lay to heart, what the Hand layes out of the Store-house, *Luke* 14.28.

448. There is no Patience in Hell; but we may be sure, that there is an Hell in Impatience, *Ephes.* 4.26, 27.

449. The *whole* world is *full* of Gods *glory*; And yet our *Wicked* Hearts are *empty* of his *grace*.

450. Commit thy way to GOD, and submit thy Will, and he will *compose* thy Affections, and *dispose* thy Actions, *Psal.* 37.3. *Prov.* 16.3.

451. What an Heaven would it be to our Souls, if we were but halfe so *unwilling* to *sin*, as God is to *punish*? Lam. 3.33.

452. So grosse is our folly, that We take *more paines* to be *miserable*, then we *need* to do to be *happy*, Isa. 55.1,2.

453. Except Sin be *seperate* from our Souls, it will seperate our Souls from our Bodies, and *both* from God, *Isa.* 59.2. *Ezek.* 18.4.

454. What *loades* of Offences and Provocations does the Lord beare, long before ever he *complains*! Isa. 43.24. *Amos* 2.13.

455. We are naturally more taken with a *grain* of *seeming* Pleasure, then a *mountain* of *reall* Profit.

455.

456 We do contemptuouſly under value Mercies in the *enjoyment*: but highly prize them at the *removal*, ſee the 437.

457 Inſtead of conquering *evil* with *goodneſs*, we repay *evil* for *good* unto *God himſelf*, Iſa. 1. 2. Deut. 32. 5, 6.

458 God will aſſuredly anſwer our Prayers *graciouſly*, if our lives and converſations anſwer them ſo.

459 Chriſts Excellency is exalted farther *above* the Heavens, then it is hence to the Heavens.

460 The *worſt* thinks himſelf *better* then he *is*, and the *beſt* is *worſe* then he thiuks himſelf.

461 The

461 The best work that ever we can *perform* in thought, word and work, is to *reform* All, *Isa.* 1. 11. 16. &c.

462 Our most *enlarged* Prayers and Professions can no more *satisfie GOD themselves*, then *Thoughts* and *Words* can pay Debts.

463 In *God*, not only We, but also our Graces, Comforts, and *Vertues*, do *live*, *move*, and *exist*, Ioh. 15, 5.

464 We should shun such *profits* as purchase Gods *displeasure*, and hate such *pleasures* as procure our Soules *disprofit*.

465 *GOD* needs nothing that *we* have, to *felicitate* Him, no more then the Sun needs a *Candle* to see Day by.

466 Never

466. Never be weary of the *godly* Mans company: In good *society* there should be no *satiety*, Psal. 16. 3.

467. The Lord Jesus hath more Compassion in store, then *all* the *World* can make *use* of, or stand in *need* of.

468. The Soul is a Tree, the Faculties are Branches, the Thoughts are Buds, the words are Leaves, the Actions are Fruit.

469. That same Travailer that takes *most heed* to his Wayes, makes *best speede* to his End, *Prov.* 4. 23, 26.

470. We cannot *think too bad* of our selves, nor *speake good enough* of God: Yet he *prizes us*, we *slight Him*.

471.

471. The Lord is not only a *God hearing Prayers*; but also (Isa. 65. 24.) preventing prayers.

472. The Godly mans *down-fall*, is his *uprising*, the Wicked mans *uprising* is his *down-fall*, Psal. 37. 23, 24. Psal. 73. 18, 19.

473. *Most* men walk in the *broad* Way, and yet *every* man thinks to enter in at the *streight* Gate, Mat. 7. 13. Prov. 16. 25.

474. There is no man living so young, that he should *presume*, nor any so *Old*, that he should *despair* of Mercy.

475. *I* must *pray for the Churches persecutors*, and so I do: *Lord, forgive their sinnes, and give them less power*, and *us more Patience*.

476 He that cheats Himself is a *foolish* Knave: he that cheats the Devil is an *honest* Knave.

477 Where is *reall sinceritie* in the Life, there will be *unwearied perseverance* till Death, *Gal.* 6. 9. 1 *Cor.* 15 *last.*

478 That Eye will never endure to look the *Sun* in the *face*, to which a *Toreb* is *tedious*, see *Jer.* 12. 5. and *Aph.* next.

479 How shall any behold a *Consuming fire*, who cannot endure the *sight* of a Saint? *Psal.* 15. *Heb.* 12. *last* see *John* 5. 35.

480 'Tis a *royal shame*, when that vice is in a *King* that is *intolerable* in a *Kingdome*, Deut. 18. 10, 11. 1 Sam. 28. 7.

481 Gr-

481. Magistrates and Ministers too often (like the *Sea*) can tame *others*, but not *themselves*, Rom. 2. 17. to 25. with verse, 1, 2, 3.

482. 'Tis an *unconceivable* Advantage, to *let slip* the Occasion of *doing evill*, 1 Tim. 5. 14. 1 Thes. 5. 22.

483. Be our Voyage *long*, or *short*, *swift*, or *slow*, *prosperous* or adverse, We all *anchor* in the *Earth*. See *Job* 26.

484. Take but out the Water, and ye shall find the Sea a *Grave* to bury *thousands* among Fish-Wormes.

485. The Devill *promises* like a *Merchant*, but he *performes* like a *Man of War*, Matth. 4. Eph. 2. 2.

486. Those in *high dignities*, like men upon *perillous Precipices*, are more *pittyable*, then *envyable*.

487. A *Venice glass* may, through *carefull usage*, out last a piece of *Silver Plate* unlook'd unto.

488. A *small Boate* many times *out-lives* a Tempest, when an *able Barrone* makes an *hole* in the *Sea*.

489. *Many small* Leakes may *sinck* the Ship: and *many small* Sins may *drown* the Soul in Perdition.

490. All *carnall delights* are Wine in the *morning*: Beere at *noone*, and Vinegar at *night*.

491. *Incendiaries* want not *VVoe*, but *VVit:* When the House is on fire, pray wher's the *Bellowes?* see *Aphorism*, 495.

492. No sooner can any man get *publique Approbation*, but *base* Envy *fly-blowes* his *Reputation*. See to *Eccl.* 10. 1.

493. Every Foole can make a Foole; but he is *cunning indeed*, that can make a *wise man*.

494. Where the Heart is of a *sound Constitution* within, there the life will be of a *sweet Complection* without.

495. *Mischief-mongers* are like *Fire-ships*: while they *martyr others* they bespeak but an *hot* bargain for *themselves*.

496. Unruly *Rulers* are like Ninepins, *advanced* one by one, to be *thrown down* by *sixes* and *sevens*.

497. *Covetous men* are like the *salt Sea*; though they drink *many Rivers*, yet they are *still unsatisfied*. See *Eccles.* 1 7.

498. Wicked men ply their Prayers, as the *Saylors* their Pump, onely in a *Tempest*, and for *fear* of *sinking*, see *Hos.* 5.15. *Jona.* 1.

499. He that will not *sweat* must *weepe*; he that will not *labour*, must be *belaboured*. See *Prov.* 20. 4.

500. A Wise man can learn *farre more* from a *Foole*, then a Foole can from a *Wise Man*, Prov. 24. 30, 31, 32.

Post-

Post-script to the

READERS.

THis Booke of late was out of Print (my Friends)
This half year last: but now, to make Amends.
I mended and (since that in hand I had it)
Three hundred Scripture Texts I superadded,
And more. But if no Captious Critick Brother,
Do Carp thereat: I fear not any other.
For tis a Benefit and none Offence,
If some Quotations prove by Consequence,
Or but Illustrate: A Judicious *Mind*,

Therein shall (no small) pleasant
Profit finde,
Then Chide me not: but rather give
me Thank,
For inter-scribing how to fill a Blank.
Expect if this cheap VVealth be not
refused,
A third Part, called, Little wit well
used.
If God give Life and Leave: but this
will be,
Scarce long before the next Festivity.
Mean while pick out, peruse and
practise well,
Such Truths, wherein most VVeight
and VVorth do dwell:
Blesse God for what is best and most
divine,
And so will I, and say the rest are mine.

Yet all are thine, and I once more
in fine N. C.
Aug. 1 1656.

Mer-

Mercurius Desideratus.

THE WISE DOVE, OR TAME SERPENT;

viz. *The Conscionable Politician Compendiously characterised in Prose & Verse.*

By Nathanael Church.

Matth. 10. 16.

Behold I send you forth as Sheep in the midst of Wolves: be ye therefore prudent as Serpents, and sincere as Doves.

Prudens *Simplicitas*--Martial.

Printed in the Year, 1657.

The wise Dove, or *Tame Serpent.*

Happy is the Mans whose Meditation, are pure, whose Discourses are *savory*, & whose life is *holy*: who *speakes* as he *thinkes*, & *doth* as he *speakes*. Who is a *coward* in Sin, but *bold* in Godlinesse.

2. Whom neither Sight can *entice*, nor Might *enforce* to do Evil: But he *doth* Good, and *speakes* Truth even *gratis*, & is peremptorily resolved to be *honest* in spight of Earth and Hell.

3. Whose Promises never out-run his Performances for want of *Forecast*, or *after-Care*. Whose Designes may be *naked*, & yet not *ashamed*. Who is not *sad* at *glad-tydings*, nor coyns Impostures to *sing* his own party into a *Fools-dream*.

The

1. *The man is blest, who dares be good*
From Sur-face to the Center:
Who feels no Courage in his blood
On sin to make Adventure.

2. *Who can endure to be a Saint*
Amids the Devills Traps:
Who is not honest by Constraint;
Nor speakes Truth by meer Haps.

3. *Who doth his Words with Deeds re-*(*live*
Whose Plots need no Disguise;
Who at Good newes doth never Grieve,
Nor Lulls himself with Lyes.

4. Who *bends* his Mind to *shoote* at Perfection, though the Arrowes of his Endeavour *fall short*. Who loves not to *plead* Ignorance. Who *conquers* his Enemies by *Patience*, and *murthers* Injuries with Courtesies.

5. Who desires, to be both to GOD and Man a *sincere Nathanael*, a *true Church*-Member, in Faith and Affection, without *Malice*, though not without *Evill*. Whose Humanity and Humility can never be *Bankrupt*.

6. Whose *well doing* wearies out all his *bad* Pay-masters. Who *sweates* out the *malignancy* of Idleness. VVho is *free hearted*, and *publique Spirited*, and robs not Others of Himself.

4. *VVho would be better then he can:*
who sees no need of Blindnesse.
VVho turnes his Foes Physician,
and kills Revenge with Kindnesse.

5. *VVho is upright to God above,*
Down right to Man below:
VVho still payes All the debt of Love,
And yet the same doth Owe.

6. *VVho can do well spight of Ill-will;*
VVho slayeth sloth with Labour:
VVho lives as lent Himself until,
But given to his Neighbour.

Who

7. Who never *prides* himself in *temporary trifles*, or *future uncertainties*. Who is not *mall*, but *modest*. Who scornes impudently to *swagger* with what his Master *lent* him.

8. Who furbushes his *vertuous* Habits by *frequent* Acts, and lets not his Time, nor Thoughts *runne* at *waste*. Who thinkes himself lesse then the *least* Mercy; and yet the *whole* world is not *enough* to fill his *In-side*.

9. Who doth not *invisibly* wound his Brothers *good name* with Words *worse* then Blows. Who is *more* Conscionable then *most* men *desire* to be, and yet is *angry* with himself for being *no better*.

Who

7. *Who boasteth not of Muck & Rags;*
Nor vaunteth of To-morrow;
Whose Head is tame, who never brags
Of what he did but borrow.

8. *Who never lets his Graces rust,*
Nor Time away be hurl'd;
Who counts himself more vile then Dust
yet better then the world.

9. *Who whets not's Tongue upon his Spleen*
to cut an absent Friend.
Who is as good as e're was seen;
And yet he still doth mend,

Who

10. VVho whines not after his Neighbours *glittering* dust; nor is *toy-sicke*, like an *hard to be pleased*, Changeling, or *incorrigible* Self-humouriſt; who cares not ſo much for Liberty, as for Conſcience.

11. VVho aſpires not to a *faire* Place by *foule* Play: who is not *beggered* by Plenty, nor made a *Miſer* through Proſperity: who ſtrives not to make the *golden* MINE a *Poſſeſſive*, nor *poore* Mens GETTINGS a *Participle*.

12. VVho *magnifies* the Creator, and *parvifies* the Creatures: who ſets his *Face* towards the *Sun of Righteouſneſſe*, and by turning his *backe* upon *tranſitory* Delights, makes them *ſhadow-like* flock *after* him.

VVho

10. *VVho never fondling like doth cry*
For others Lands, or Houſe:
Who in his Chriſtian Liberty
Is Conſcientious.

11. *VVho growes not great without Gods*
VVhom Riches cannot Pine: (leave
VVho at vaſt Gold heaps lookes a-skew,
And, but in jeſt, ſayes, MINE.

12 *Who feels the Brightnes of Gods love*
Strike all Earths glory dimme:
Who mainly ſeekes the things Above,
And things below ſeeke Him.

13. Who is not *cunning* enough to deceive Himself, nor *foolish* enough to let others deceive him. Who is of a Serpentine *prudence*, left Another should hurt *Him*, and of a Columbine *sincerity*, left He should hurt *Another*.

14. Whose Thoughts are like *deepe*, though *cleare* Waters, that may be seene *into* unto the *middle*, but not *through* to the *bottome*. Who is *able* to *give*, and *willing* to *take* good *Advice*.

15. Who studies not to cheat his own Soul, nor *wearies* himself with *Frivolous Impertinencies*, neglecting the *one thing necessary*. But being sensible of his own *nothingnesse*, esteemes Christ *All* in *All*.

Who

13 *Who Christs true way of Life doth*
Uniting Grace with Art (tread,)
Who is a Serpent in his Head,
A Turtle in his Heart.

14 *Who is Profound, yet plain in speech*
To those that can't discerne:
Who is both wise enough to Teach,
And humble enough to Learn.

15 *Who is not stuft with foolish craft*
His own soul to deceate:
Who is imperfect, but well graft,
In him who is Compleat.

Who

16. VVho is *wise* to do Good, but to do Mischief has no *Knowledge*. VVho by his *prudentiall* Innocence *befooles* the *profound* Politician, and *confutes* the *grand* Impostor.

17. VVho the *older* he growes, the *newer* he is daily; and the more *decrepit* and *crooked* his Bodie is, the more *straight* and *upright* is his Mind. VVho is both *inferiour* to the VVormes; and *yet superiour* to the Angels.

18 VVho by Faith and Love *disbosomes* himself of all Self-interest: improves all he has for Gods *glory*, who turns all to *his good*. VVho, when we have seen & heard the *best* of him, still is far *better* within doores. Such a ones company *Angels* long for.

16. *Who is in God a knowing man,*
A very Child in evill:
Who silly-simple is, yet can
Out wit both Man and Devill.

17 *Who growes Young by Antiquity,*
And lives when he is dead:
Who is but wormes-meat: yet more high
then Angels rears his Head.

18. *Who reckons not himself his own;*
But all things else are his:
Who lives as unto God well known,
That man is ripe for Bliss.

Post-script

Post-Script Quibuslibet.

FRiends, there was an errour, or Vice, *in the Title of the Dedication hereof, through the Remoteness of the Authour, from the Presse: And the* late *Advancement of the* Patron. *Wherefore tis thought good, to leave out the Epistle* Dedicatory *to prevent a* Generall *Mistake*

Neighbors

1. NEighbours, lay aside Partiality, or the Booke, which you please, it will not hurt you unlesse you will.

2. That Reader who is over critical, I am sure is Hypocriticall.

3. The self-same thing; if this man did it, it is too too Conceited; if another, 'tis Ingenious.

4. Nothing can be so bad, but some like it; nothing so good, but some dislike it.

5. 'Tis as hard to gratifie Every man, as to please ones Own fickle humour.

6. When I do well, I am envied: when ill, I am upbraided: Countreymen, what ayle ye?

7. Friends

7. *Friends, Ye are many: But were ye more; do but agree among your selves, and I'le give you all satisfaction.*

8. *True, My Garden has Weeds, as well as Hearbs; my Field Tares, as well as Wheat; my Bush Prickles, as well as Roses.*

9. *The Spider drawes deadly poyson from the cordiall Slips; the Bee suckes honey from the heartlesse Weed.*

10. *My Apples have some soundness, licke not the rotten: My Sieve some Flower, eat not the Bran.*

11. *The sincerest Israelites may be, not without his Guilt, yet without his Guile.*

12. *The truest* NATHANIEL *may have his Errata, and the purest* CHURCH *its Imperfections here.*

FINIS.

Imprimatur,

Edmund Calamie.